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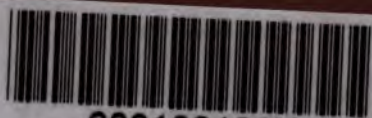
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PART I

The Offertory



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THE DIVINE LITURGY OF
ST. JOHN CHRYSOSTOM

RIVINGTONS

London	<i>Waterloo Place</i>
Oxford	<i>High Street</i>
Cambridge	<i>Trinity Street</i>

Sketches of the Greco-Russian Church

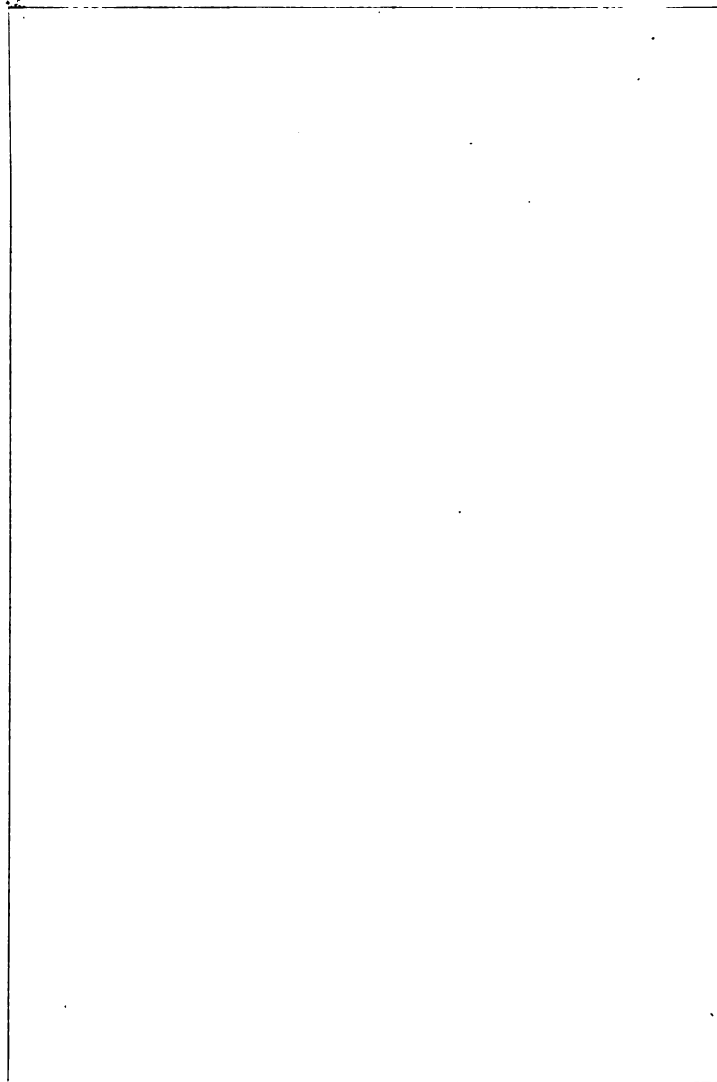
**THE DIVINE LITURGY OF
ST. JOHN CHRYSOSTOM**

BY H. C. ROMANOFF



RIVINGTONS
London, Oxford, and Cambridge
1871

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Preface

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1870.

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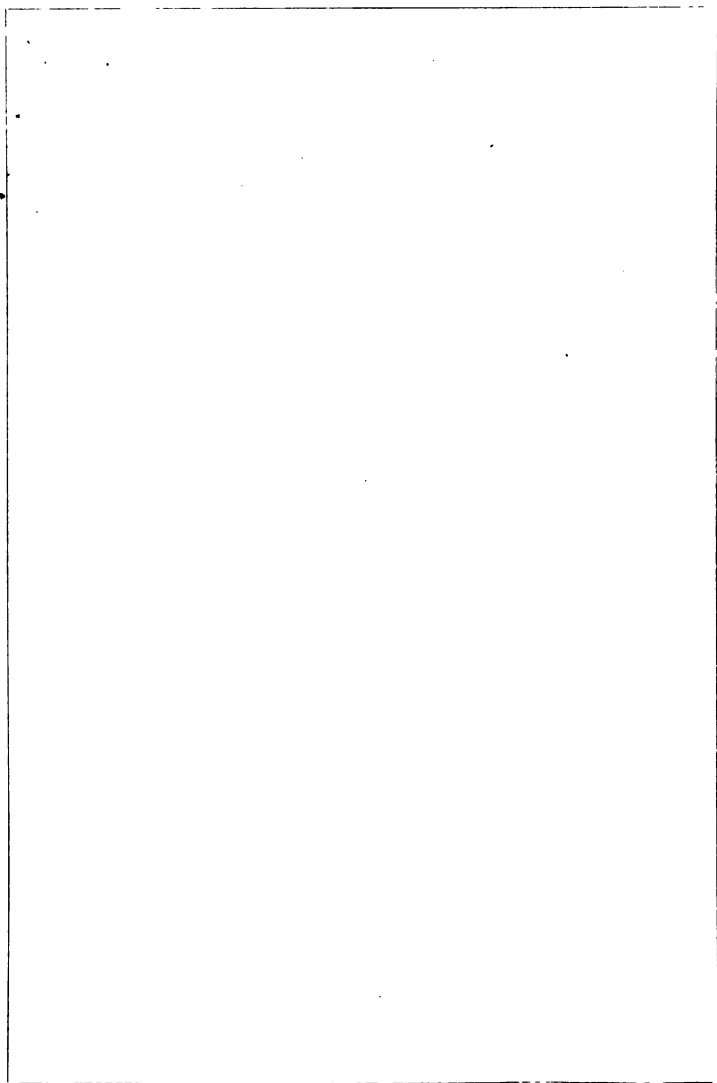
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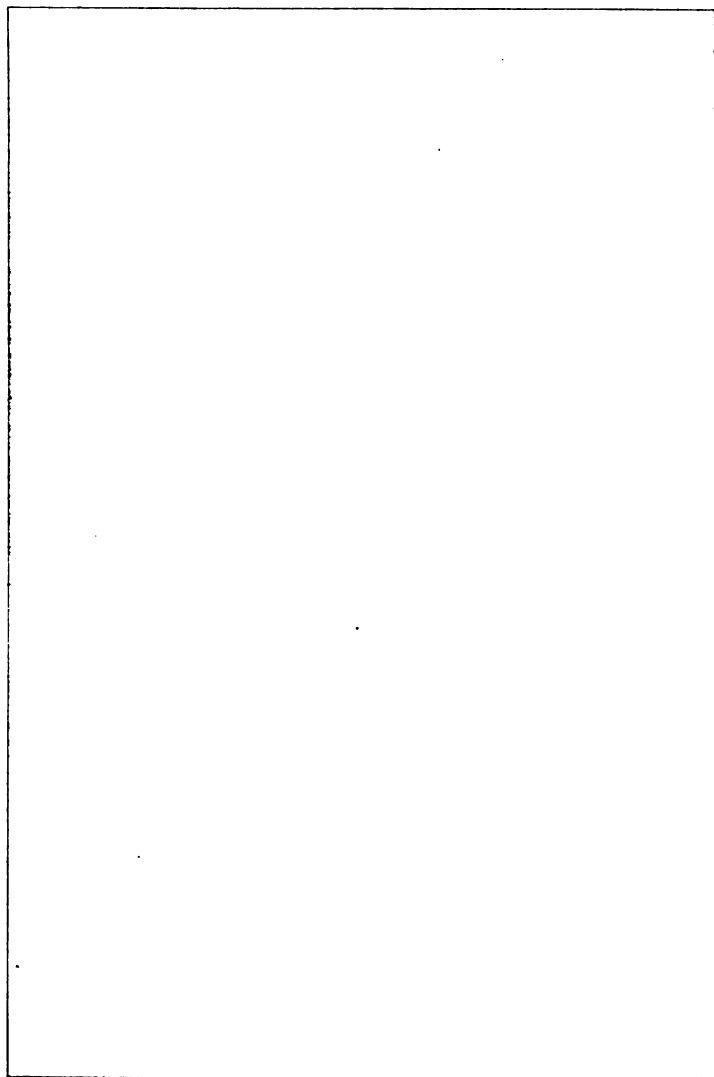
PART I

The Offertory



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The Offertory

IN the Greco-Russian Church there are no less than nine daily services, viz.:—

1. Midnight Office.
2. Matins.
3. 1st Hour.
4. 3rd Hour.
5. 6th Hour.
6. Divine Liturgy (or Mass).
7. 9th Hour.
8. Vespers.
9. Complines.¹

For convenience sake, however, and in consideration of the extreme brevity of the Hours and Complines, these nine services are per-

¹ Catechism.

formed in such a manner as to form but three, viz. :—Matins, Mass, and Vespers, the rest being united to them in the following order :

1. Matins consist of the Midnight Office, of Matins properly so called, and of the 1st Hour.

2. Mass, of the 3rd and 6th Hours, and the Divine Liturgy.

3. Vespers, of the 9th Hour, Vespers and the Complines.

I propose in the present sketch to consider the second of these services, as being the most important and interesting of all, viz., the Divine Liturgy of St. John Chrysostom, which is used throughout the year in Russia, with a few exceptions, of which I will afterwards speak.

The Divine Liturgy is the service accompanying the celebration of the Holy Eucharist ; it is preceded by the reading of

the 3rd and 6th Hours, which are so called in remembrance of the time of day when our Lord Jesus Christ was brought before Pontius Pilate, and when the Holy Ghost descended on the Apostles ; and of the hour when our Lord was crucified.¹

According to the Greek authorities, St. Basil the Great, Bishop of Cæsarea-Cappadocia, who lived in the fourth century, was the first to give a permanently definite form to the Christian worship of God, though a Liturgy, called that of St. James, was made use of in the second and third centuries, and is still used in Palestine on the Feast of that Apostle ; in fact, the Liturgy of St. Basil seems to have been an abridgment and compilement of that of St. James. St. John Chrysostom, Bishop of Constantinople, the friend and fellow-labourer of St. Basil,

¹ Michaeloffsky.

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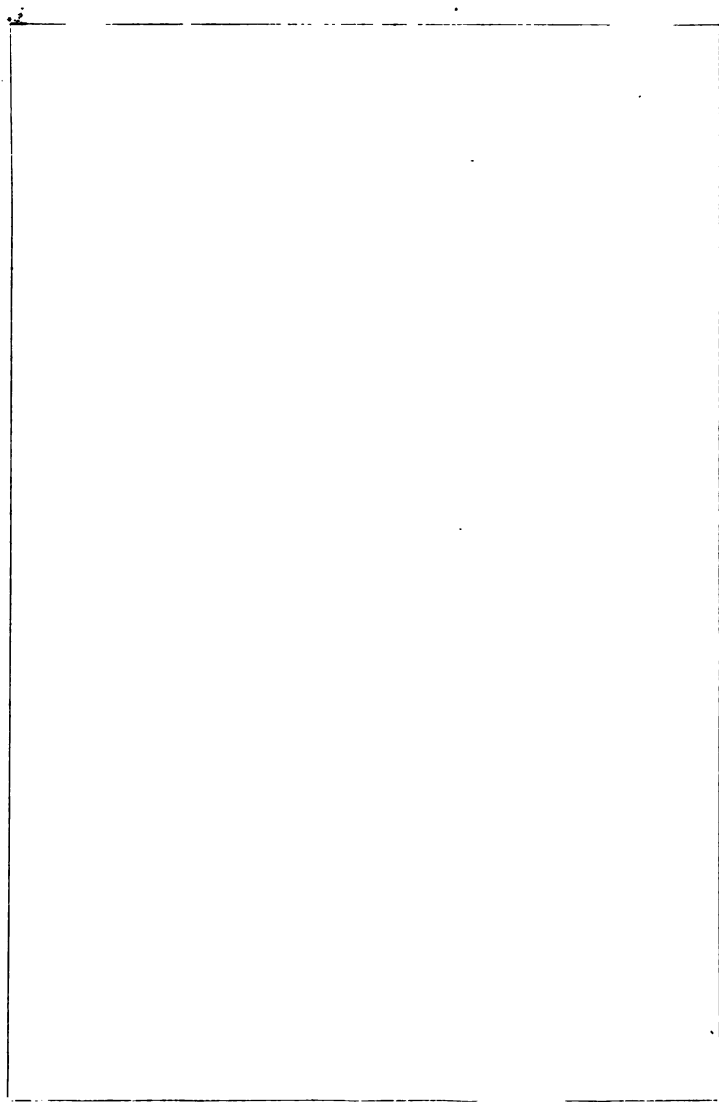
The Divine Liturgy accompanying the Eucharist ; it is

service, beginning generally at eight or nine o'clock in the morning, and lasting from two to three hours according to circumstances. The whole of it is a remembrance or reminder, more or less obvious, of the life and works, death and burial, resurrection and ascension of our Lord. It must be performed in a consecrated church, by a duly consecrated priest, the deacons and readers being mere assistants. It is performed in every church, and by every priest exactly in the same manner all over the empire; not the slightest deviation from the given form, nor the slightest swerve from the letter of the rubric being tolerated.

The priest for the most part *stands* in the altar,¹ though he comes forth from thence several times. He sits merely during the reading of the epistle.

The deacon's part is principally the inton-

¹ See Sketches of the Greco-Russian Church, pp. 83, 84.



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a quarter of an inch, or even less, in thickness, to the richly gilt and decorated candles of a pood or more in weight. Bought at the shops, they cost about two shillings a foont¹ of the purest and whitest wax; those of yellow wax, much affected by persons of a schismatic tendency, as being similar to those used by their ancestors, are a mere trifle cheaper.

A few words must be said about the iconas themselves; and the plainest and most satisfactory information I can give I borrow from the Long Catechism of the late Metropolitan Philaret, which, with its abridgment, the Shorter Catechism, is as universally made use of in Russia as that of the Prayer Book in England. The chapter on the Second Commandment is nearly as long as the whole of the English Catechism. After informing us what an idol is, it asks—

“Q. Are we not forbidden by this com-

¹ 9-10ths of a lb.

4. Catechism, by his Eminence the late Metropolitan Philaret.
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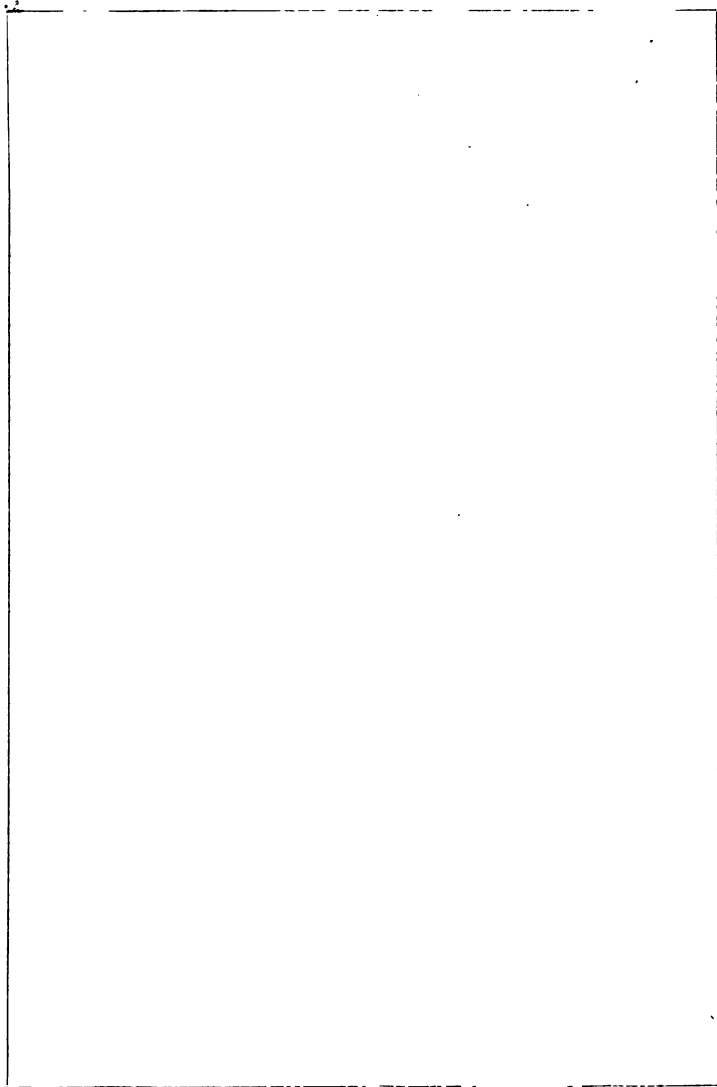
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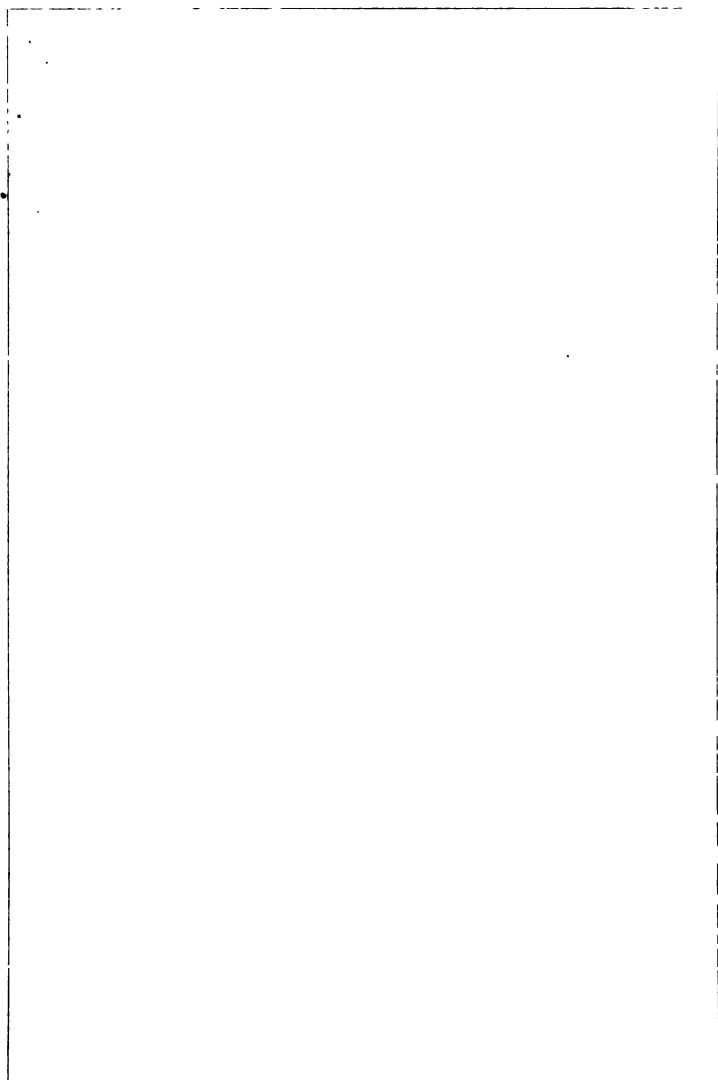
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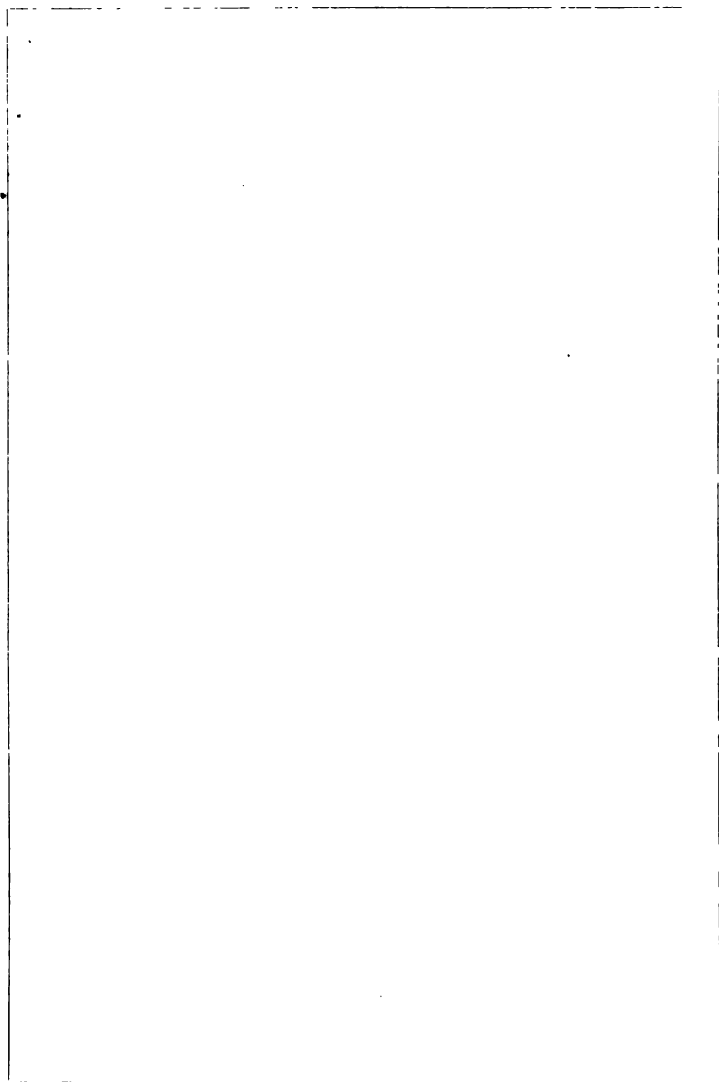
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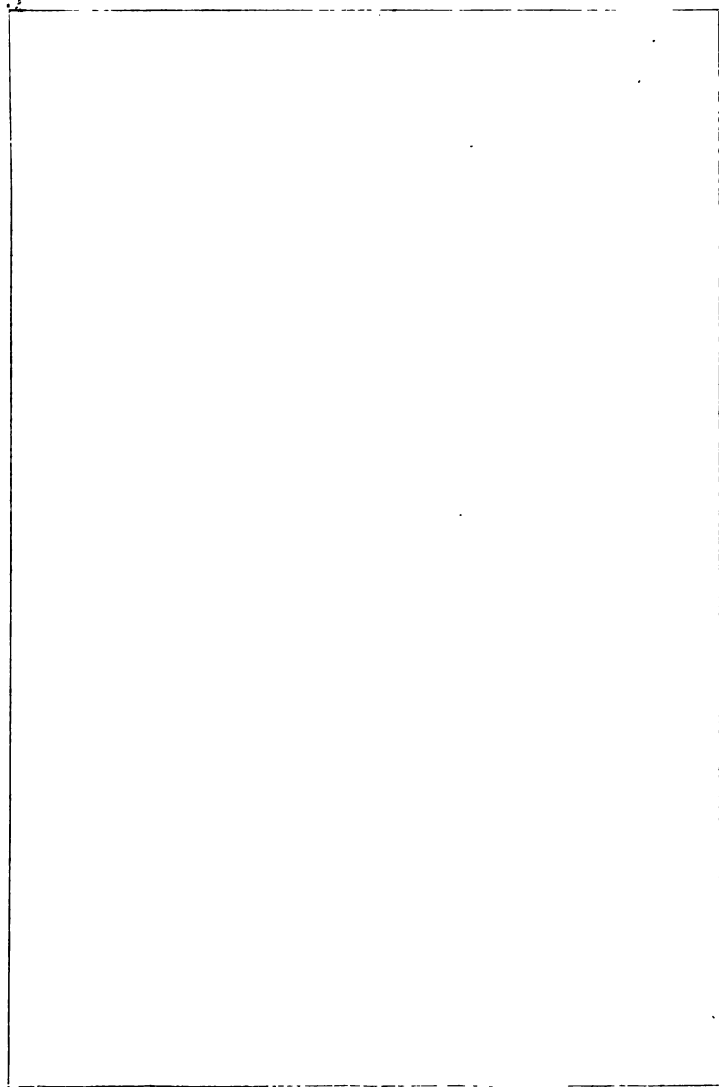
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It is the custom of the pious occasionally to order such a little loaf (in monasteries and large or much frequented churches they may be bought at the entrance) on particular occasions, such as birth or name days, or the anniversaries of the death of friends ; and to give them at the beginning of the offertory to the officiating priest with a trifling fee. A paper accompanies it, on which are written the Christian names of the persons for whose health (though they may be perfectly well), or for the repose of whose souls, prayer is required. A morsel is cut out of the loaf and added to the rest of the bread intended to be consecrated ; the loaf itself is returned to the owner at the end of Mass. On being brought home, it is never *cut* ; it is broken and eaten with great reverence, and it is considered improper to eat it after having breakfasted. It is one of a Russian child's treats to have one given him at Church, or

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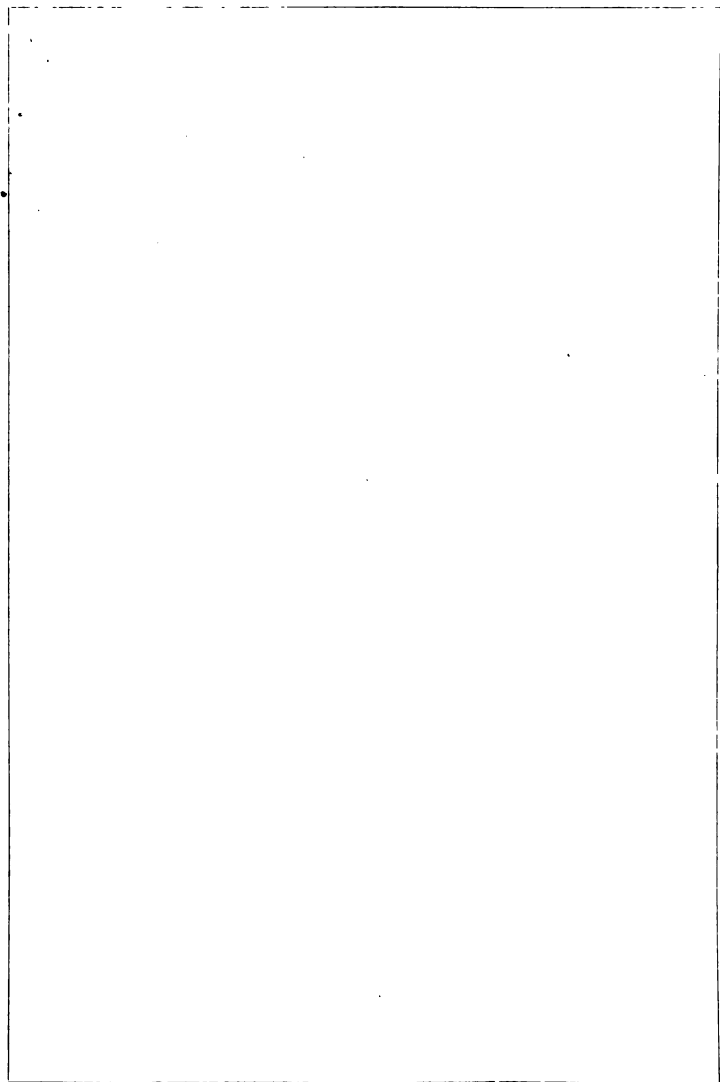
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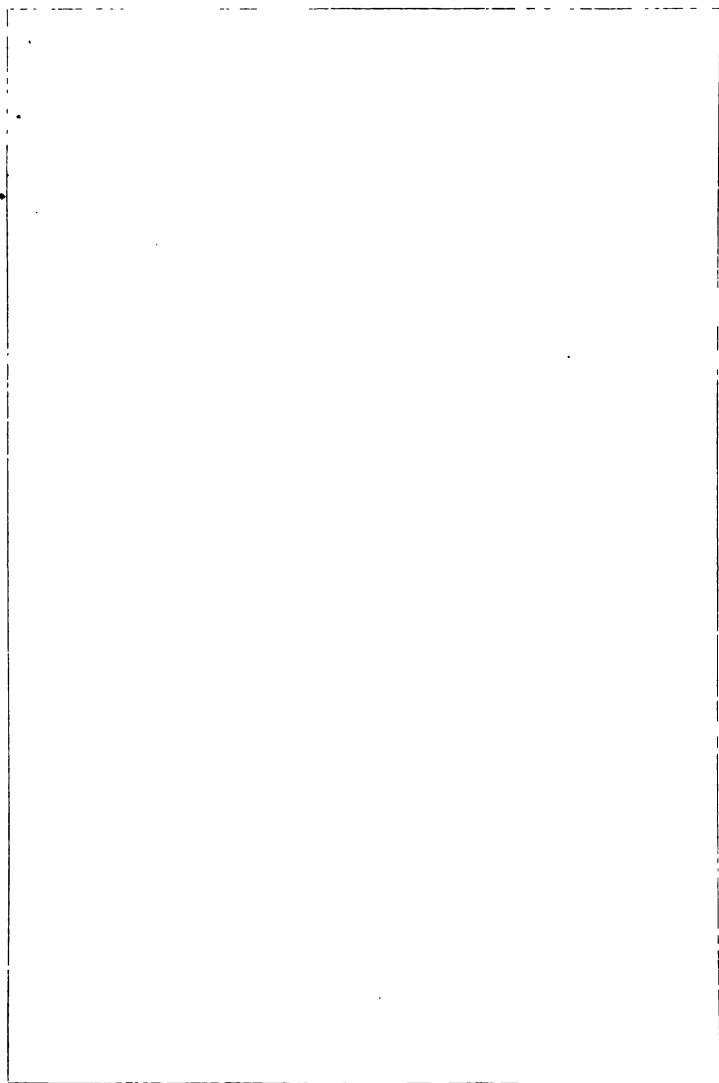
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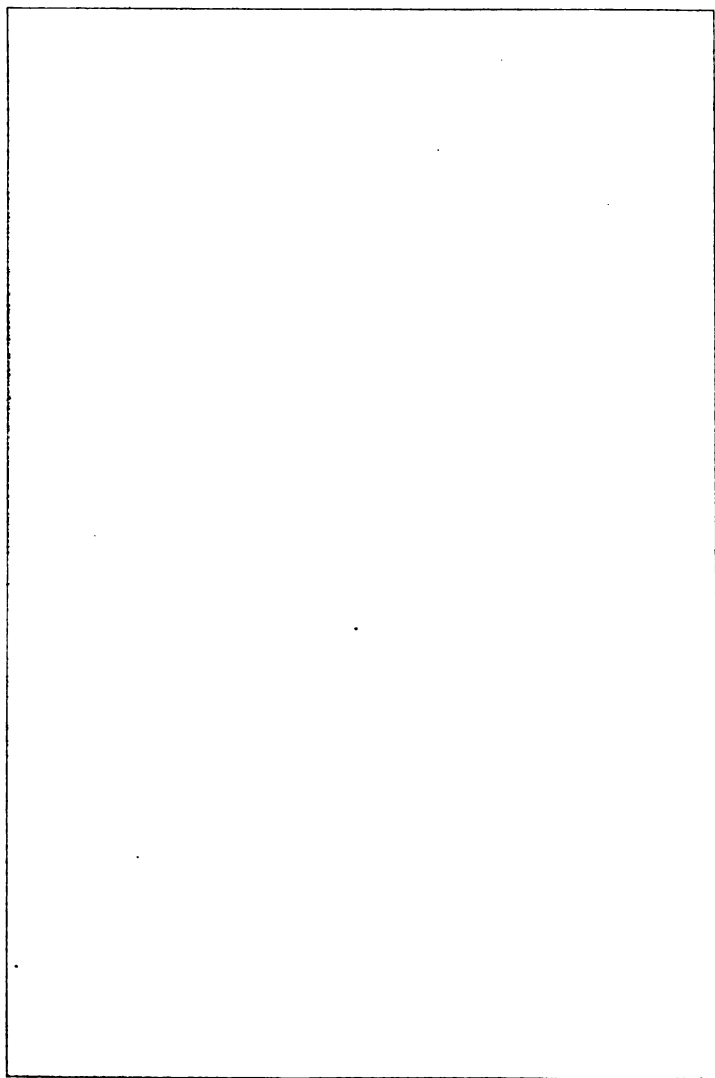
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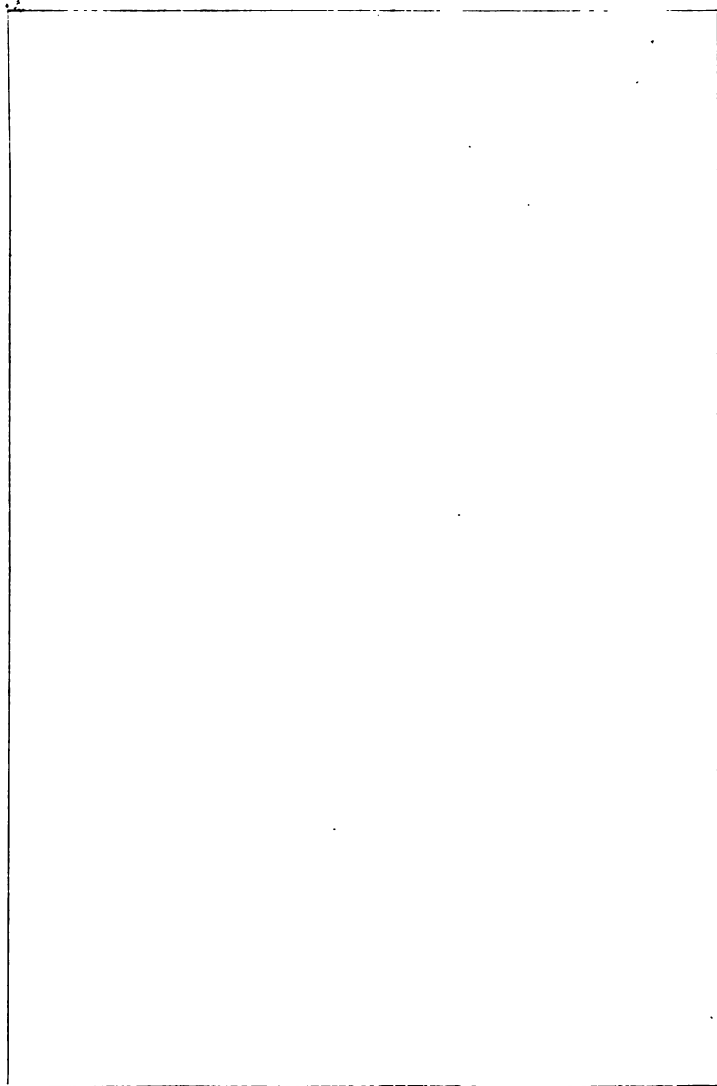
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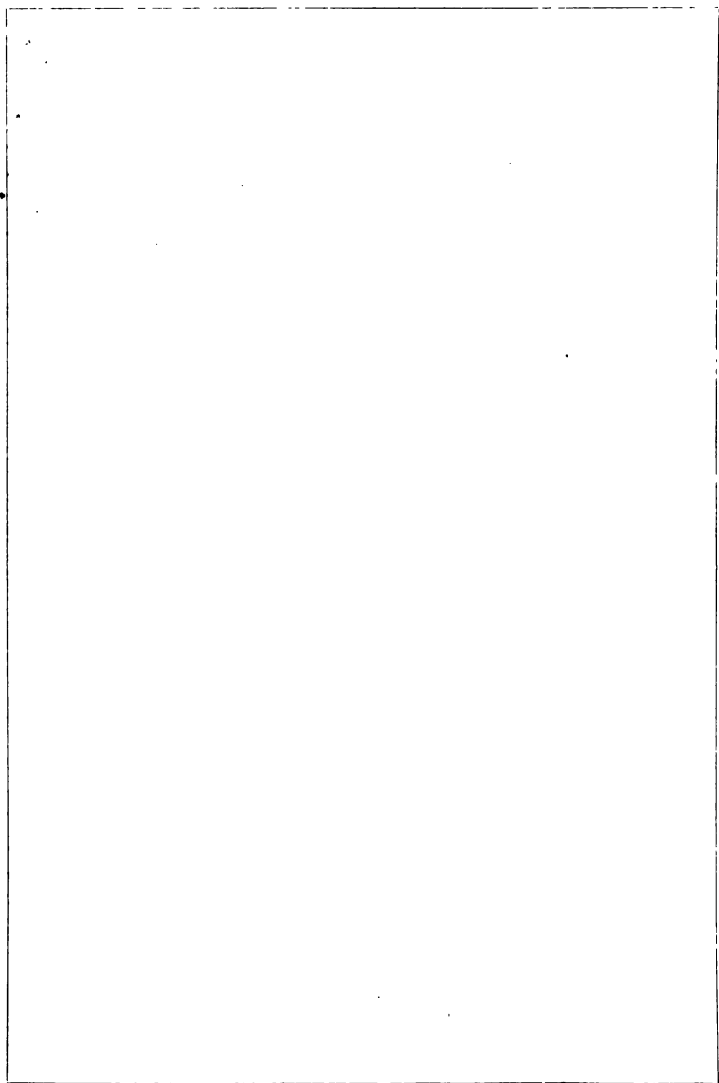
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PART I

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The deacon, having received the blessing of the priest, comes forth from the altar through the left hand deacon's door, and stands on the amvon; after bowing towards the royal gates (with his back towards the congregation), with the end of his scarf held aloft in his right hand, the other end being thrown over his left shoulder,¹ he begins the first litany thus:—

Dea. Bless O Vladyko.²

Priest. “Blessed be the kingdom of the Father, and of the Son, and of the Holy Ghost, now, henceforth, and for ever.”

D. Let us pray to God in peace.

The choir or reader responds, Lord, have mercy on us.

¹ As this is the place and manner in which the other litanies are intoned, this description need not be repeated.

² Vocative of Vladyka (Sel.), which means Lord, master, but is applied occasionally to the clergy, especially to bishops. The deacon here asks the blessing of the officiating priest.

D. For peace from above and for the salvation of our souls, let us pray to God.

Ch. Lord, have mercy on us.

D. For peace in this world, the prosperity of the Church of God, and the unity of all, let us pray to God in peace.

Ch. Lord, have mercy on us.

D. For this holy temple, and for those who enter it with faith, reverence, and the fear of God, let us pray to God in peace.

Ch. Lord, have mercy on us.

D. For the most holy synod governing, and for our most eminent (name) bishop of (see to which the parish belongs)—for the honourable priesthood and the deaconhood in Christ, for all the clergy and people, let us pray to God in peace.

Ch. Lord, have mercy on us.

D. For our most religious, most autocratic and great Gosudár,¹ the Emperor Alexandre

¹ King, sovereign, lord.

Nicholaïevitch of all the Russias; and for his consort the most religious Gosударinia the Empress Maria Alexandrovna, let us pray to God.

Ch. Lord, have mercy on us.

D. For his heir, the orthodox Gosudár Tsesarevitch¹ and Grand Duke Alexandre Alexandrovitch, and his consort the orthodox Gosударinia Tsesarevna Maria Feodorovna¹ (and so on, mentioning the titles, names, and patronymics in full of all the members of the imperial family, though generally the words "and all the reigning house" are substituted), and for all their courts of justice, and their army, let us pray to God in peace.

Ch. Lord, have mercy on us.

D. For help to subdue beneath their feet all their enemies and adversaries, let us pray to God in peace.

¹ Titles of the heir and heiress to the throne, meaning son and daughter of the Emperor.

Ch. Lord, have mercy on us.

D. For this town (or village, or monastery, naming it) and for every city and country, and for those who live in faith in them, let us pray to God in peace.

Ch. Lord, have mercy on us.

D. For the salubrity of the atmosphere, for abundance of the fruits of the earth, and for peaceful times, let us pray to God in peace.

Ch. Lord, have mercy on us.

D. For those who are travelling by water and by land, for the sick and suffering,¹ for captives, and for their salvation, let us pray to God in peace.

Ch. Lord, have mercy on us.

D. For our deliverance from all sorrow, wrath and want, let us pray to God in peace.

Ch. Lord, have mercy on us.

¹ Here are meant also such as are in prison, exile, or under judgment. Bishop Benjamin.

D. O God, defend, save, and have mercy on us, and preserve us by Thy Grace.

Ch. Lord, have mercy on us.

D. Calling to remembrance our most holy, most pure, most blessed and glorious Queen the Mother of God and ever-Virgin Mary, with all the Saints, let us devote ourselves, each other, and all our lives to Christ our God.

Ch. To Thee, O Lord.

Priest. For to Thee belong all glory, honour, and adoration, to the Father, Son, and Holy Ghost, now, &c., &c.

Ch. Amen.

“Thus,” says Father Stephan Kashmensky, “our prayers for peace, offered in peace, remind us of the singing of the angels, and the adoration of the shepherds of Bethlehem.”

Here follows a short prayer introductory to the antiphon, or alternate singing of

certain verses from the Bible; particularly of the Psalms, which, it would seem on the authority of Father Vasily Michaeloffsky, was introduced into the Church in the second century by St. Ignatius, who heard the seraphim praising God in alternate choruses, and who, in imitation of them, instituted the like singing in the Church.

Generally, however, what are called figurative Psalms are used, particularly the 103rd and 146th; they are broken by sentences from the deacon, and accompanied by short prayers from the priest in the altar, after which the royal gates are opened, and the choir sings "Remember us, O Lord, in Thy kingdom," which is followed immediately by the Beatitudes.

The priest now comes forth from the altar followed by the deacon, who carries reverently a large heavy book of the Gospels, typifying the teaching and preaching of our

Lord.¹ They are preceded by a reader, who carries a large burning candle, typical of John the Baptist and the prophets who preached of His coming ; it also alludes to the light of the Gospel.² This procession is called the Lesser Entrance. They descend the steps, stand for a few moments at the foot of the amvon, while the priest says a short prayer to himself, and return to the altar through the royal gates, when the choir begins to sing—

“O come and worship, and fall down to Christ! save us, O Son of God, Who art wonderful among the saints that sing to Thee. Allelujah.”³

Here follow a few alternate ejaculations, short chants, benedictions, and responses, the most remarkable of which is the “Thrice-

¹ Catechism and Michaeloffsky.

² Bishop Benjamin.

³ Prostrations on the part of the congregation should accompany this chant.

Holy" song. The deacon having enunciated "Lord, save the pious, and hear us!" the choir, priest, and deacon sing—"O Holy God, Holy Mighty One, Holy Immortal One, have mercy on us." It is called the "Thrice Holy" song, on account of the word "holy" being repeated three times. It is said to have originated in the reign of Theodosius II. at Constantinople during the patriarchate of Proclus. A little boy was drawn up into the air from the crowd of Christians who had assembled in a church to pray for the cessation of an earthquake. He afterwards related that he heard this song chanted by the angels. The people, on hearing this, prayed still more earnestly, repeating the angelic words, and soon the earthquake ceased. Since that time it has always formed part of the Liturgy.¹ "Angels and men," says Bishop Benjamin, "form one

¹ Michaeloffsky and Alexéeff's Church Lexicon.

church, and God is equally glorified by angels and by men. The chanting of the "Thrice-Holy song in the choir signifies the praise of men, and that in the altar the praise of angels." On the Feasts of Christmas, Epiphany, Lazarus' Saturday (*i.e.*, Palm Sunday Eve), Easter and Whitsuntide, they sing, "As many of you as have been baptized into Christ, have put on Christ,"¹ because in old times the catechumens were generally baptized at these periods, and the church thus welcomed them, as it were, as new members of her number.²

The reader now leaves his place from among the choristers, and standing below the amvon, intones the epistle, holding the book in his hands. The priest sits down on a stool to the right of the throne, and the deacon waves incense all the time, both in the altar and from the amvon towards

¹ Gal. iii. 27.

² Bishop Benjamin.

the congregation (who receive it with a bow). This signifies the propagation of the Gospel, typified by the fragrance of the incense.¹

The epistle is almost immediately followed by the reading of the Gospel. A nalyo, with a high candlestick² behind it, having been placed on the amvon before the still open royal gates, and the deacon having received the blessing of the priest, carries the book of the Gospels from the throne (keeping the end of his scarf between his hand and the edge of the volume) to the nalyo. As he appears all the people prostrate themselves, and he pronounces some obsolete Slavonic words to the effect that, "standing firm (*i.e.*, with due reverence and attention), we shall hear the words of wisdom in the Holy

¹ Bishop Benjamin.

² This is not strictly the rule. In many churches two candlesticks are used.

Gospel;" and while saying this he supports the book, standing on its edge on the naly, or reading desk.

Priest. Peace be to all.

Ch. And to thy spirit.

D. "Reading from the Holy Gospel of Luke," or whichever it may.

Ch. Glory be to Thee, O Lord, glory to Thee!

P. We take heed (pay attention, listen).

Then laying the book gently and reverently on the inclined plane of the naly and unclasping it, the deacon intones very slowly and distinctly the portion or portions of Scripture appointed for the day, raising his voice to a loud pitch at the conclusion. He stands with his back to the congregation, who listen with bowed heads, while the very devout, generally aged persons, endeavour to approach the nearest possible to the steps of the amvon, and frequently kneel there.

Having concluded, he re-clasps the volume, carries it back to the altar and delivers it into the hands of the priest, after which the royal gates are closed, and the deacon, issuing from the left-hand deacon's door, takes his usual place on the amvon (the naly and candlestick having been removed by a reader immediately on conclusion of the Gospel) and begins the "augmented" or redoubled Litany, so called because the petition, "Lord have mercy on us," is repeated three times after each supplication, beginning from the third.

D. Let us all speak, with our souls and with all our understandings let us speak.

Ch. Lord, have mercy on us.

D. O Lord Almighty, the God of our fathers, we pray to Thee ; hear us and have mercy on us!

Ch. Lord, have mercy on us.

D. Have mercy on us, O God, after Thy

great goodness : we pray to Thee, hear us and have mercy on us.

Ch. Lord, have mercy on us (three times).

D. We again pray for our most religious, most autocratic Great Gosudár the Emperor Alexandre Nicholaïevitch of all the Russias, for his empire, victory, estate, peace, health, and salvation ; and we pray our Lord God above all to further and assist him in all his doings, and to subdue beneath his feet all his enemies and adversaries.

Ch. Lord, have mercy on us (three times).

The priest meanwhile offers this “ earnest ” prayer in the altar, unheard by the people,—

“ O Lord our God, accept this earnest prayer from Thy servants, and have mercy on us according to the multitude of Thy mercies, and send down Thy bountiful goodness on us, and on all Thy people who look to Thee for rich mercy.”

D. (Repeats the same petition for the

empress, the heir, and all the reigning house; and for the synod, &c., as were offered in the first Litany). For all our brethren in Christ.

For all Christian warriors.

For our brethren the priesthood, the holy monkhood, and all our brethren in Christ.

For the blessed and ever-to-be-remembered most holy orthodox patriarchs, the pious Tzars and Tzaritzas, and the founders of this holy temple, and all our deceased orthodox fathers and brethren buried here and elsewhere.

For the fruit-bearers¹ and virtuous (benevolent, good doers) in this holy and honourable temple, the labourers,² singers, and the

¹ Bishop Benjamin says that this word has more meanings than one. "Some are of opinion that it signifies such as bring offerings of the fruits of their labours,—others, the gardeners who cultivated the vineyards and gardens belonging to the Church." But it seems more probable that it signifies such as are beneficial to the Church in any way.—*Novy Skrijal, and Alexeeff's Lexicon.*

² By this term are understood grave-diggers and buriers of

people here assembled, who are expecting Thy great and rich mercy.

(After each of these supplications the choir chants "Lord have mercy on us" three times.)

Priest. For Thou art the God of mercy and the lover of men, and to Thee we render praise, to the Father, &c., &c.

Ch. Amen.

(If it be a Liturgy for the repose of the souls of the Dead, here follow the sentences and a prayer from the priest.)

Now begin the petitions for the catechumens.

D. "O catechumens, pray to the Lord!"

Ch. Lord, have mercy on us.

D. O ye faithful, let us pray for the catechumens, that the Lord may have mercy on them.

the dead, who, according to St. Jerome, formed the clergy of lowest degree.—*Bishop Benjamin.*

Ch. Lord, have mercy on us.

D. That He may teach them the words of truth.

Ch. Lord, have mercy on us.

D. That He may reveal the truths of the Gospel to them.

Ch. Lord, have mercy on us.

D. That He may unite them to His Holy Catholic and Apostolic Church.

Ch. Lord, have mercy on us.

D. O catechumens, bow your heads to the Lord.

Ch. To Thee, O Lord.

PRAYER FOR THE CATECHUMENS.

Priest. O Lord our God, who livest on high and regardest the humble; who didst send down Thine only-begotten Son, our Lord Jesus Christ, for the salvation of men, look on Thy servants, the catechumens, who

now bow their necks before Thee, and grant them, through the blessed waters of regeneration, remission of their sins, and a garment of immortality; unite them to Thy Holy Catholic and Apostolic Church, and number them among Thy chosen flock.

(Aloud.) For they also praise, with us, Thy most honourable and glorious name; of the Father, &c., &c.

Ch. Amen.

He now unfolds the Antimins, and spreads it out on the throne, intimating the tomb of Christ, which Joseph of Arimathea, being yet unbaptized, (and consequently on the same footing as a catechumen,) prepared for himself, but subsequently devoted to the reception of our Lord's body; while the deacon intones—

“Let such as are catechumens, go forth!”

“Catechumens, go forth!”

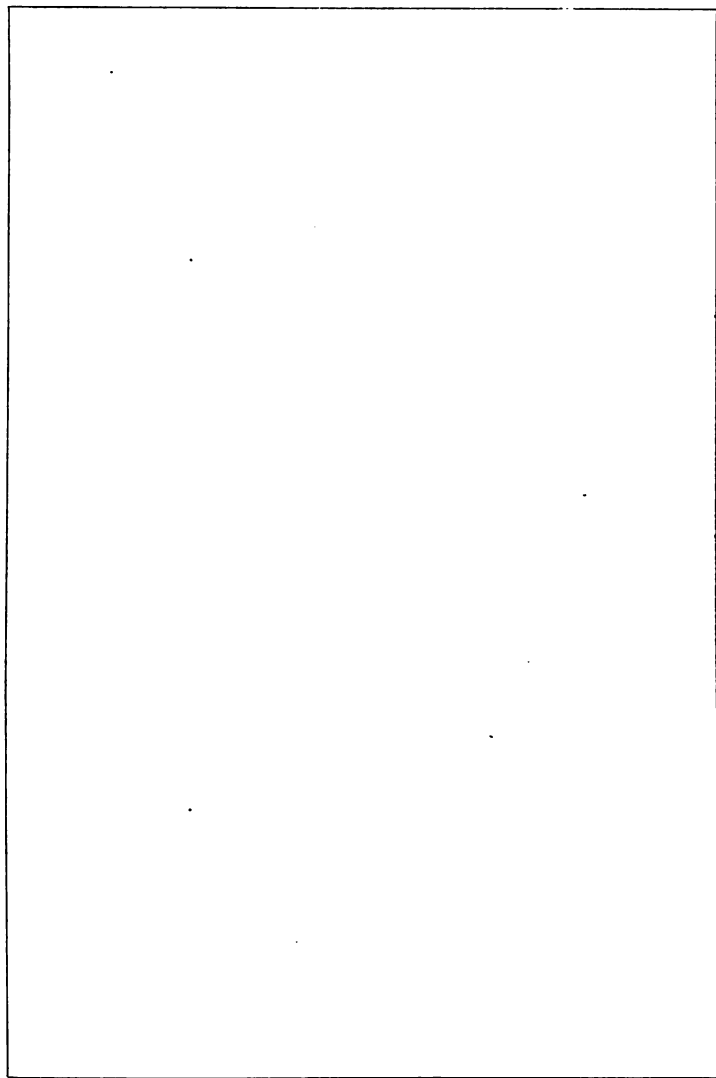
“Let such as are catechumens, go forth.”

And let none of the catechumens, but only such as are faithful, again and again pray to God in peace."

Ch. Lord, have mercy on us.

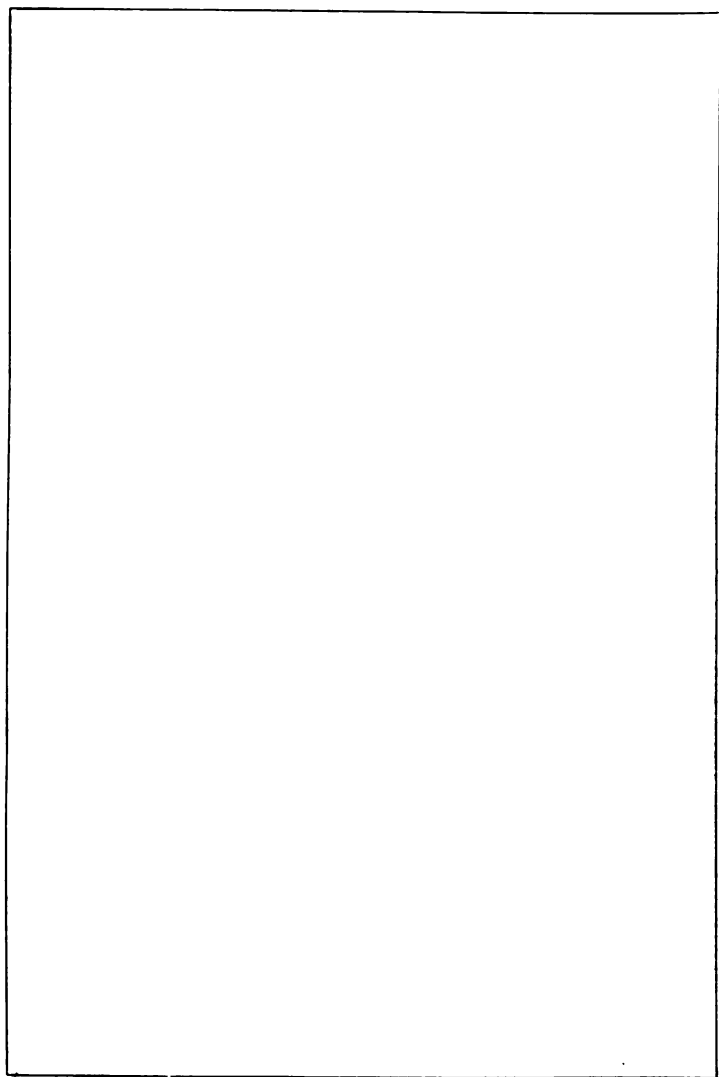
With the above words, "such as are faithful," the Liturgy of the Catechumens concludes, and that of the Faithful commences,¹ though it is not perceptible to the ordinary looker-on, the whole appearing to be one continuous service.

¹ Michaeloffsky.



PART III

Liturgy of the Faithful



Liturgy of the Faithful

IN this part of Divine Service the last days on earth of our Blessed Lord are especially brought to our remembrance.¹

A short Litany follows the exhortation of the faithful to prayer, during the intoning of which by the deacon the priest says two prayers for the faithful. After this the deacon goes into the altar, the royal gates are opened, and the choir sings the Cherubin Hymn, so called not because it can be traced to the heavenly hosts, but merely on account of its beginning with the words "Ijé Kheruvimi." It was introduced into the Liturgy

¹ Michaeloffsky.

in the reign of the Emperor Justinian (518-526), and reads thus:¹—

“Now” (*at the present moment*) “we, mystically figuring the Cherubin, and singing a threefold holy song to the life-giving Trinity, cast away all the cares of this life; in order that we may receive (*i.e.*, through Holy Communion) the King of all, Whom, unseen, all the hosts of heaven attend. Hallelujah.”²

It is received with great devotion on the part of the congregation, many kneeling the whole time it is being sung. At the words “cares of this life” the choristers cease singing, and the priest and deacon come forth from the altar to the amvon, carrying the elements still unconsecrated. This is called the great entrance, and consists in

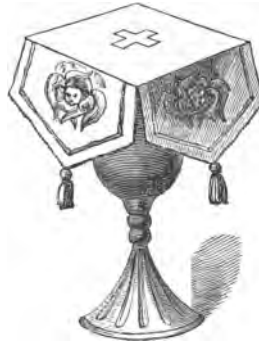
¹ I have here availed myself of Father Vasili Michaeloffsky’s translation of the Slavonic words into modern Russ.

² During the singing of this hymn, the priest says a beautiful prayer in the altar.

removing the cup and paten from the altar of sacrifice to the throne: it typifies the going of our Lord to judgment and death, and reminds also the orthodox of His burial.¹



CENSER.

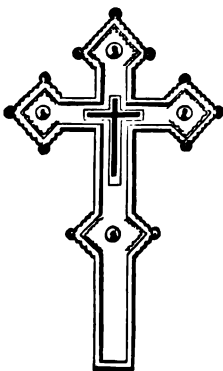


CUP COVERED.

The priest places the larger covering or veil before-mentioned on the left shoulder of the deacon; he also delivers the paten with the

¹ Michaeloffsky.

bread, and with the star and smaller covering over it, to the deacon, who holds it with both hands above his head : the censer, with smoking incense in it hangs over his right shoulder, and is held by the ring in his



CROSS.



SPOON.

right hand. The priest holds the cup, also covered. If there be more than one priest, each of the rest holds a sacred object, for instance, the cross, the spoon (with which the Sacrament is administered to the laity),

the spear, &c., &c. They are preceded by a reader bearing a high candlestick with a burning candle. As they go, and while they stand on the amvon, with their faces towards the people, the deacon intones the prayer for the Emperor, concluding thus, "May the Lord God remember him in His kingdom, now henceforth," &c.

Priest. "His consort, &c., &c., and all the reigning house."

If there be more than one priest, each mentions a few names of the members of the imperial family, until all are enumerated, always with the concluding words, "may the Lord God," &c.

Deacon. The most holy synod governing, and our most eminent (name) Bishop of (see), and may the Lord God, &c., &c.

Priest. "You, O orthodox Christians, and may the Lord God," &c., and he makes the sign of the cross with the cup. The people

stand with lowly-bowed heads during this procession, and little children who are to have the Sacrament administered to them are brought as close as possible to the steps of the amvon to receive the above blessing.

Slowly and solemnly they return to the altar, the deacon commending the priest, and the priest the deacon, to the remembrance of the Lord God: the priest places the cup on the outspread antimins, takes the paten from the deacon and places it by the side of the cup, while the choir finishes the Cherubin Hymn from the words, "In order that we may receive," &c. The priest repeats certain sentences relative to Joseph of Arimathea, and the burial of Christ; removes the smaller covers from the vessels, placing them near the same, and the larger one from the shoulder of the deacon, which he warms and perfumes by holding it over the fragrant smoke of the incense, and then

covers both vessels with it, saying, "Joseph the honourable took down Thy most pure body from the tree, wrapping it in a linen cloth, and laid it, covered with spices, in a new tomb." He then takes the censer from the deacon, and waves it three times towards the throne, saying, "O be favourable and gracious unto Sion: build Thou the walls of Jerusalem. Then shalt Thou be pleased," &c., &c.¹

Here follow mutual blessings, good wishes, and requests for prayer between the deacon and priest. It would be tedious to follow the rubric word for word, showing how the deacon should hold his scarf *now*, and how *then*, with similar minute particulars: suffice it to say that he finally kisses the priest's hand, and coming out at the northern deacon's door begins another Litany, containing several petitions which are very heart-mov-

¹ Psalm li. 18, 19.

ing, but which I do not give in full, on account of the repetition of clauses of the former Litany. The priest in the meantime says a prayer for a proper frame of mind to receive the Holy Communion.

D. Let us pray to the Lord that this day may be perfectly holy, peaceful and sinless.

Ch. Grant this, O Lord.

D. Let us pray for an angel of peace, a faithful remembrancer, a guardian of our souls and bodies.

Ch. Grant this, O Lord.

D. Forgiveness of our sins and iniquities ; all that is good and beneficial for our souls, and peace in this world ; that the remainder of our lives may be concluded in peace and repentance ; a peaceful Christian end to our lives, without sickness and shame, a good answer at Christ's terrible judgment.

Calling to remembrance, &c., &c.

Let us love one another,¹ and with one mind confess our faith.

Ch. In the Father, Son, and Holy Ghost, the Trinity consubstantial and indivisible.

The priest kisses the holy vessels and the throne, and if there be more than one priest, they all do the same, and then kiss each other on the shoulder, saying, "Christ is in the midst of us," and answering "and is and will be!" The deacons, if there be more than one, do the same.

D. Doors, doors! Let us give heed to wisdom!

These words, apparently strange and out of place, have more meanings than one. First, they take us back to the very early days of

¹ In olden times the Church used to follow up this exhortation by a kiss of charity, the clergy among themselves, and the people in like manner, observing, however, that the men should salute men, and women salute women, "but not with any perfidy," say the Apostolic Rules, "as Judas, who betrayed the Lord with a kiss." Michaeloffsky.

Christianity, when none but the faithful were admitted into church at this period of the divine Liturgy, and when they served as an injunction or warning to the sub-readers and readers to close the doors on all comers.¹ Secondly, they may be interpreted thus—“Let us open the doors of our hearts and minds to the hearing of the Creed” (which immediately follows). Thirdly, they refer to the veil behind the royal gates, which is now drawn aside, leaving only the doors of open-carved work between the congregation and the altar ; with several other significations, so mystic and difficult to realize that I spare my readers the enumeration of them, the above three readings of one word being, I think, sufficient to illustrate the extreme difficulty of following them all as a member of the congregation.

The loud, sudden, and solemn enunciation

¹ Michaeloffsky.

of "doors, doors!" is not altogether without its effect, followed as it is by the immediate chanting of the Nicene Creed in the preceding key.¹ It is divided into twelve articles or numbers, which are sung alternately (though not without frequent exceptions) by the right and left hand choirs. During the chanting the priest raises the cover from the holy vessels with both hands and moves it over them gently, up and down, all the time; this signifies the influence of the Holy Ghost, for without His aid confession of the true faith cannot be properly and worthily made.² He also repeats the creed to himself. The cover is put aside, and the vessels remain without it, on the conclusion of the creed.

D. Let us stand with reverence, fear, and attention that we may, in a peaceful state of mind, bring our offering.

¹ For instance, if "Doors," &c., be chanted in the key of C major, "I believe in one God," &c., should be chanted in F major.

² Kashmensky.

Ch. The grace of peace, the sacrifice of praise.

These words form the conclusion, the explanation as it were of the prayer of the deacon, and signify that our offering should be love and peace towards our brethren as a meet sacrifice to God.¹ Now begins the consecration of the elements.

P. (turning towards the people and speaking through the open work of the royal gates). The grace of the Lord Jesus Christ and the love of God the Father, and the communion of the Holy Ghost, be with you all.

Ch. And with thy spirit.

P. We lift up our hearts.

Ch. We lift them up unto the Lord.

P. Let us give thanks to our Lord God.

Ch. It is worthy and right to worship the

¹ MS. explanation of the Liturgy, made use of by the pupils in the higher classes of the Institute for noble girls at Kazan.

Father, the Son, and the Holy Ghost, the Trinity consubstantial and indivisible.¹

PRIEST'S PRAYER

[SAID TO HIMSELF].

It is worthy and right to sing to Thee, to bless Thee, to praise Thee, to thank Thee, to worship Thee in every place of Thy dominion, for Thou art God unutterable, indescribable, incomprehensible, invisible, Who for ever art; and such are Thy Only-begotten Son and Thy Holy Spirit. Thou hast brought us from non-existence to creation, and liftest up those that fall, and ceasest not to do all until Thou raisest us up to heaven, and grantest us Thy heavenly kingdom hereafter. For all this we thank Thee and Thine Only-begotten Son, and Thy Holy Spirit, for all Thy bounties that we know of, and for those of which

¹ Here, or about this time, a bell is tolled, to remind the faithful at home that the consecration of the elements will shortly take place.

we know not, for those that are manifest, and for those that are hidden from us. We thank Thee that Thou deignest to accept this our service at our hands, when before Thee stand thousands of archangels, and legions of angels, cherubim and seraphim, six-winged and many-eyed, and flying creatures magnifying Thee, (Aloud) who raise a triumphant song, crying—¹

Ch. Holy, holy, holy, Lord of Sabaoth, heaven and earth are full of Thy glory. Hosanna in the highest! Blessed is he that cometh in the name of the Lord, hosanna in the highest!

At the mention of the four words synonymous to “cry,” the deacon takes the star, and makes the sign of the cross therewith over the bread, kisses it, and puts it aside. He then

¹ Here *four* words are made use of, synonymous with “cry,” indicating the sounds uttered by the “four beasts,” viz., the eagle, the calf, the lion, and the man, which are here referred to. (Rev. iv. 7, 8.)

takes the ripida,¹ or, in its absence, the larger covering, and gently agitates either, in order, says the rubric, to prevent any "flies or such like" from resting thereon.²

P. With these blessed powers (*i.e.* the host of heaven he mentioned in the foregoing prayer) O Almighty Lover of men, we cry, and say, Holy art Thou, and most holy, Thou, and Thine Only-begotten Son, and Thy Holy Spirit, and magnificent is Thy glory, Thou, Who so lovedst the world that Thou gavest Thine Only-begotten Son, that whosoever believeth on Him should not perish, but have life everlasting, Who came, and in the fulfilment of His care for us, in the same night that He was betrayed, or rather betrayed Himself for the life of the world, took bread in His holy, most pure, and unde-

¹ See Rites of the Greco-Russian Church, p. 154.

² During Easter Week, when the royal gates are open the whole time, I did not observe this fanning at all. Perhaps because there are no flies at that time of the year.

filed hands, gave thanks, and blessed, and sanctified and break it, and gave it to His holy disciples and apostles, saying (here the deacon points with his scarf to the paten)—

(Aloud). Take, eat, this is My body, which is broken for you for the remission of sins (shewing the paten).

Ch. Amen.

P. (to himself again) Likewise after supper he took the cup, saying (the deacon here points to the cup with his scarf)—

(Aloud, and indicating with his hand the cup) Drink ye all of it; for this is My blood of the New Testament, which is shed for you and for many for the remission of sins.

Ch. Amen.

P. Therefore, in remembrance of this saving commandment, and all that took place for us: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the seat on the right hand of God, the second

and glorious coming (this is said to himself),

(*Aloud*). We bring Thee Thine own as an offering for all, from all Thy faithful people. (Hear the deacon takes the cup and paten in his crossed hands and gently elevates them.)

Ch. To Thee we sing! Thee we bless! To Thee, O Lord, we give thanks, to Thee we pray, O our God!

During the singing of this anthem, which is attended to with particular devotion on the part of the people, the priest prays with uplifted hands for the assistance of the Holy Spirit for himself, the people, and the elements, that by God's Almighty power the Bread and Wine may indeed become Christ's very Body and very Blood.¹ This is what is said and done; the deacon having put aside the *ripida*, or covering, approaches the priest; both bow before the throne three times, say-

¹ Michaeloffsky.

ing to themselves, O Lord, Who didst send down Thy Holy Spirit at the third hour on Thine Apostles, take not the same, O good Lord, from us, but renew us that pray to Thee.

Make me a clean heart, O God, and renew a right spirit within me.

O Lord, Who didst send down, &c.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

O Lord, Who didst send down, &c.

D. (With inclined head and pointing to the paten with his scarf), Bless, O Vladiko, the Holy Bread.

The Priest, following Christ's example, blesses the elements before consecrating them. Though the benediction of Christ was not made through the sign of the cross, yet the Church has not been taught, and is not accustomed, to bless anything without that sign.¹ He therefore on rising from his

¹ Bishop Benjamin.

knees makes it three times saying, *And make this Bread to be Thy Holy Body.*¹ (Sign.)

D. Amen. Bless, O Vladiko, the Holy Cup.

P. And what is in this Cup to be Thy Holy Blood. (Sign.)

D. Amen. Bless, O Vladiko, both kinds.

P. Commuting them by Thy Holy Spirit.
(Sign over both cup and paten.)

(It is at this moment that the Transubstantiation is supposed to take place.)² The priest and deacon here prostrate themselves.

D. Amen. Amen. Amen. Remember me, O Holy Vladiko.

P. The Lord God remember thee in His kingdom, now and for ever, &c., &c.

The deacon again fans the Eucharist, while

¹ The words following in italics read as one sentence, broken merely by the responses of the deacon. The sign of the cross is made each time according to his exhortation.

² Michaeloffsky.

the priest reads a prayer. Then the choir sings the hymn to the Virgin—

“It is indeed meet to bless thee, O Mother of God, ever blessed and most pure, and the mother of our God!

“More honourable than the cherubim, and incomparably more glorious than the seraphim, who without corruption didst bear the Word of God, O thou very Mother of God, thee we magnify.”

Prayers for the living and dead follow, and further for the imperial family, ending with the petition—

(*Aloud*). “And grant that with one mouth and one heart we may glorify and magnify Thy most pure and glorious Name, of the Father, Son, and Holy Ghost,” &c., &c.

Ch. Amen.

P. (*Turning towards the congregation.*)
“And may the grace of our great God and Saviour Jesus Christ be with you all.”

Ch. And with thy spirit.

This is followed by the Litany again, containing a few new clauses referring to the sacrifice just offered, and petitioning for a merciful acceptance of the same, otherwise it is but a repetition of the foregoing litanies: it ends by the choir singing the Lord's Prayer to "deliver us from evil," the priest finishing it in the altar.

Ch. Amen.

P. Peace be to all.

Ch. And to thy spirits.

D. Bow your heads to the Lord.

Ch. To Thee, O Lord.

This is in reference to the unheard prayer that the priest now says on behalf of the congregation, during the reading of which the deacon, still standing before the royal gates as when intoning the Litany, girds himself with his scarf (which has hitherto been hanging over his left shoulder) in such a manner

that it forms a cross on his back and breast, with the ends tucked under in front. This is done not only for the greater convenience of being girded during the Communion that almost immediately follows, but also to figure the reverence of the seraphim, who cover their faces before the majesty of God ; and to remind the Christian that he must bear the cross to follow the Saviour.¹ He then goes into the altar to partake of the sacrament, during which time the choir sings anthems suitable to the occasion, feast or fast ; or another priest comes forth from the altar and preaches a sermon from the amvon, with his face towards the people, and with a naly before him.

The final preparation of the Eucharist for communion, and receiving of the same by

¹ May it not also be significant of the girding of the Jews when they were about to partake of the Passover? H. C. R. See Exodus xii. 11.

the clergy, are thus described and explained by the Rev. Stefan Kashmensky :—

“ As this part of the Liturgy is intended to remind us of the burial of Christ, and His sojourn in the tomb, the veil is drawn over the royal gates in order to typify the closing of the sepulchre, and the rolling of the stone to the door thereof. Then reverently holding the Body of Christ, the priest, in remembrance of the Lamb of God Who was sacrificed for the sins of the world, divides it (*i.e.* the Bread) into four parts, which he arranges crosswise on the paten, and then takes the uppermost morsel, makes the sign of the Cross with it over the Cup and puts it into the Wine saying, ‘The fulness of the Holy Spirit.’ After this he blesses some warm water (which should be handed by a consecrated reader¹), and the deacon pours it—also crosswise—into the Cup. By this union

¹ Bishop Benjamin.

of the body and blood of Christ, and the addition of sensible warmth to them, is figured the returning to life of His most pure Body at His Divine Resurrection.”¹

After this the Deacon, following the injunction or invitation of the priest, approaches the northern side of the throne, and with the words “Administer to me, O Vladiko! the honourable and sacred body of our Lord God and Saviour Jesus Christ,” receives the holy body into his hands² and kisses that of the priest who administers it to him, with these words:—“To John (*or whatever his name may be*), the deacon, is administered the honourable and sacred and most pure body of our Lord God and Saviour Jesus Christ, for the remission of sins and for eternal life.”

¹ It also signifies the water that poured from the side of the crucified Saviour. Bishop Benjamin’s quotation from S. Germanus.

² The right hand being laid crosswise on the palm of the left.

The priest then takes a piece for himself, saying similar words, and both he and the deacon, with bowed heads, repeat the Article of Belief on the subject, leaning their arms on the throne.

“I believe, Lord, and confess that Thou indeed art Christ, the Son of the living God, who camest into the world to save sinners, of whom I am chief. I also believe that this is indeed Thy most pure body, and this Thy holy blood. I therefore pray Thee to have mercy on me, and to forgive me all my sins, voluntary and involuntary, by word, by deed, by knowledge, or by ignorance, and to grant me worthily and blamelessly to partake of Thy most pure sacrament, for the remission of sins and for life eternal. Receive me this day, O Son of God, as a partaker of Thy Last Supper. For not as a secret enemy I approach, not with the kiss of Judas, but like the thief I confess Thee, ‘Lord, remember

me in Thy kingdom.' And may the communion of Thy holy Sacrament be not to my judgment and condemnation, but to the healing of my soul and body."

They then eat the morsel, which they have been holding in their hands while repeating the above.

The priest then takes the cup and drinks from it three times, saying, "The honourable and holy blood of our Lord God and Saviour Jesus Christ is administered to me, the servant of God, Priest—(Michael, we will suppose)—for the remission of my sins and for life eternal. Amen." He then wipes his lips and the brim of the cup with a silken cloth used for the purpose, kisses the cup, and says, "Lo, I have touched it with my lips, and my iniquities shall be taken away from me, and my sins cleansed."

The deacon is now invited to partake of the cup, from which the priest gives him to

drink, but does not place it in his hands. The same words are used as when he took the wine himself, only in the third person. The priest then says to him, as he presents the cup to him to kiss, "Lo, thou hast touched it with thy lips, and thy iniquities shall be taken away from thee and thy sins cleansed."

If there be any lay communicants awaiting the opening of the royal gates, the two *side* pieces are divided into tiny morsels by the priest, and added by the deacon to the rest of the Eucharist in the cup. It is then covered with one of the veils, outspread, and the paten with another, folded: the royal gates are opened, and the deacon holding the cup with both hands, and slightly elevating it, says, "In the fear of God and in faith approach ye!"

Ch. Blessed be he who cometh in the name of the Lord," &c.

The congregation fall on their knees and cross themselves with the utmost devotion, the communicants, or the persons with children in their arms, or care, assemble round the amvon, when the priest takes the cup from the deacon, and proceeds to administer the Sacraments.

First, the little children are attended to. The babies are brought lying with their heads on the right arm of their mother or nurse, for the greater convenience of the priest. Those who are older sit on the right arm, while such as are four or five years old, or more, stand before the priests. Each one's christian name is mentioned by the adult friend as the turn of each arrives. The deacon holds the veil beneath the chin of the child, and the priest saying, "The servant of God (so and so), communicates (*i.e.* receives) the most holy and sacred body and blood of our Lord God and Saviour Jesus Christ," &c., puts a few

drops of wine into the little mouth with a spoon,¹ which is also used in giving both kinds to adults.² The deacon wipes the lips with the veil, or silken cloth used for the purpose.

It frequently happens, however, if there be a great many little candidates, and the day be a great feast (*i.e.* with a special service following the Liturgy), that, on return of the officiating priest to the altar with the cup, and after it has been placed on the altar of

¹ Bishop Benjamin gives us the following history of the use of this spoon, which was "established by St. John Chrysostom. Until his time men used to receive the bread in their hands, and the women on a clean handkerchief, but the following circumstance induced St. John Chrysostom to abolish this practice:—A woman, having received the body of Christ from his hands, took it home with her and mingled it with a charm for witchcraft. When this came to the knowledge of Chrysostom he ordained that the bread should no longer be given into the hands of the faithful laity, but be put into their mouths by the priest by means of a spoon, together with the divine blood in the form of wine."—*Novy Skrijal*.

² For a fuller account of Communion and Confession, see Rites of the Greco-Russian Church, page 134.

sacrifice, another priest takes it, and preceded by a reader, goes to one of the other chapels in the church, and administers the Sacrament to the children there, otherwise the service would be exceedingly long.

The opening of the royal gates is typical of the miraculous opening of the sepulchre, and the showing the cup to the congregation signifies Christ's appearance after His resurrection to the holy women and apostles.¹

During the communion of children or adults, the choir sings at intervals, "Receive ye the body of Christ; drink ye the fountain of immortality."

If there are no communicants, *all* the morsels of bread are put into the cup, previous to opening the royal gates; if there are communicants, the rest of the morsels (*i.e.* those taken from the second, third, fourth, and fifth loaves), are added after the return of

¹ Kashmensky.

the priest and deacon to the altar. Having placed the cup on the throne he turns towards the people from the royal gateway, and prays, "O Lord, save Thy people, and bless Thy heritage."

Ch. We have seen the light of truth, we have received the heavenly spirit, we have obtained the true faith; we worship the indivisible Trinity, by whom we are saved.

The ascension of our Lord is remembered and typified in the following manner. The priest waves incense before the cup and paten saying, "Sit up Thyself, O God, above the heavens, and Thy glory above all the earth."¹ He then, with the words "Blessed be God," places the paten on the head of the deacon, who, holding it there, carries it thus to the altar of sacrifice, while the priest takes the cup and shews it again at the royal gates to the people, making the sign of the cross with

¹ Psa. lvii. 6.

it towards them, and saying, "Now and for ever," &c.; he then carries it also to the altar of sacrifice.

The signing the congregation with the cup signifies the benediction of the Saviour before His ascension.¹ The words "Now and for ever," &c., remind us that the Lord is still with us, and has promised to continue with us "alway, even unto the end of the world."²

After Christ's ascension the Apostles returned to Jerusalem "praising and blessing God."³ In imitation of them the faithful sing—

Ch. Let our mouths be full of Thy praise, O Lord; let us sing of Thy glory; and as Thou hast permitted us to partake of Thy Holy, Divine, immortal, and life-giving sacrament, keep us in Thy holiness that all

¹ Luke xxiv. 50, 51.

² Kashmensky; Matt. xxviii. 20.

³ Luke xxiv. 52, 59.

day long we may learn Thy truth. Hallelujah, hallelujah, hallelujah !

The deacon comes forth from the northern door and intones a short Litany of thanksgiving for the Communion of the Holy Body and Blood of Christ ; during it the priest folds up the antimins and makes the sign of the cross over it with the book of the Gospels, saying, " For Thou art our light."

The priest then comes out of the altar, and descending the steps of the amvon, reads a beautiful prayer, in which he begs for God's blessing on the congregation, the clergy, the Emperor, and all people ; while the deacon stands with bowed head and outheld scarf before the icona on the northern side of the royal gates. It is about this time that the crusts, remaining from the Lamb, and the loaves, before-mentioned, are handed by a reader to the congregation, though it would seem, from the rubric, and the various ex-

planations that I have used, that the priest should distribute it from the amvon. (I have never seen this practised in the Orthodox Church, but observed it in the Liturgy of the Conformists, a sect which, though it sticks to the letter of the old faith, is countenanced by Government, and the ceremonies of which differ in the very slightest manner from that of the Established Church of Russia, the principal being the following reading of articles in the Belief—"I believe in the Holy Ghost, *the Lord of truth,*" &c., "His kingdom *has* no end;" and the walking round the font by the sponsors, and round the nalyo by the bride and bridegroom from left to right, instead of from right to left.)

After the prayer for blessing the priest returns to the altar, and gives the deacon his blessing previous to his eating and drinking the remains of the contents of the cup. The reader reads the 34th Psalm. The priest

turns to the people saying, "The blessing of the Lord be upon you, and His grace and love now," &c.

Ch. Amen.

P. Glory be to Thee, O Christ, our God and hope, glory to Thee.

Ch. Glory be to the Father, &c. Lord have mercy on us (three times). Bless! (exhortation to the priest).

P. May Christ, our true God, through the prayers of His most holy mother (the saints of the day, and others), and of all the saints, have mercy on us and save us, of His grace and goodness.

The service concludes by the choir singing "many years" of health and prosperity to the Emperor and the imperial family, the most holy synod governing, and all orthodox Christians; after which the congregation disperses, unless there be a special service on the occasion of a very great saint's day,

or the name or birthday of any of the members of the imperial family. The royal gates are closed.

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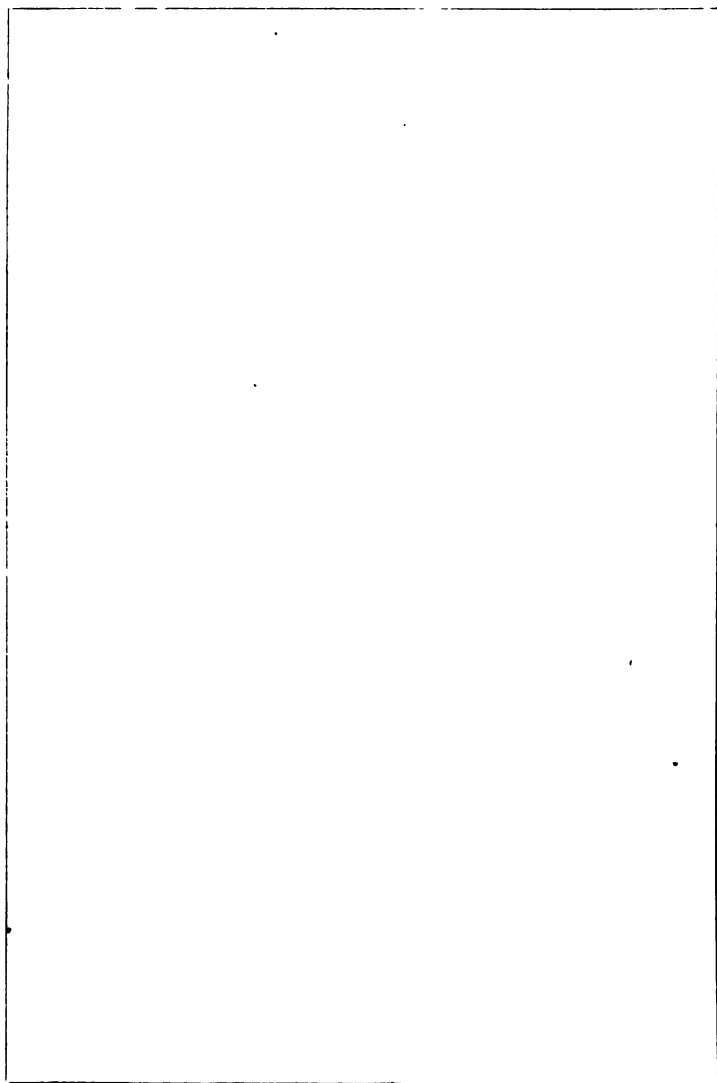
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